An Heauenly Acte concernynge howe man shall lyue, made by oure Soueraygne Lorde GOD the Father, God the Sone, and God the holy Ghoſt, And all the Whole clergye in heauen conſentynge to the ſame Parlyament, as it ſheweth hereafter.

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¶ And here foloweth the names of the Lordes of this Parlyament.

¶ Firste the Vicegerent Jesus Christe.
The lorde secretary Johsi Euangelyst.
And Paule the lorde Chaunceler.
Seynt Peter the superuiser.
Moyses the speker of our Parlyament
Kynge Dauid the Ambassitour.

¶ Make no taryenge to turne vnto the Lorde, and put not of from daye to daye/for sodeynly shall his wrathe come, and in tyme of vengeaunce he shall destroye the.
Ecclesi. vi.

God the Father.

Here as we perceyued that after we had created man, settyng hym in a place of hyghe pleasure, leuynge hym in the counceyll of his owne handes, to chose whether that he wolde dye or not dye And thus beynge a spirytuall bodye, after our owne symylytude, coulde not for all this stande in the same state, but abusynge our celestyall gyftes, and fell from our precept, neglectynge what lybertie to hym was delyuered, so chaungynge hym selfe from heauenly lybertie, vnto eternall bondage, in whom we se what he was of hym selfe, nothynge but synfulnes, refusyng our lyberties and fell vnto the. vines of his owne synne. Whom we lamented of our mere mercy, counceyllyng with our selfe, we wolde not haue hym whole lost, vpon which consyderacion we eyryed hym

our companye, and to lyue in the borders of our wast grounde, takyng hym and his as alyauntes and stranngers vnto vs, exempt from eternall wysdom, & so brought to worldly polecyes. Notwithstandyng as we haue sayd our petie and clemencie prouyded all maner of thynges, and cōmodyties for hym, by the whiche he myght perceyue our potenciall power, aswell before towarde hym as then. Wherfore vpon cōsyderacion of our owne good wyll, we enacted by our owne counceyll so to prouyde & to set agayne at lybertie, the daungers also to take awaye that man was fallen in, whiche coulde not be done, but thorow hym that was clene & pure without synne for synne coulde not take away synne: but the tyme we reserued vnto our owne selfe. and at the length to stablysshe & confyrme our sayde Acte and purpose, we sent downe our onely begotten sone to Proclayme our wyll what it was, vnto the whiche he set to his Seales hangynge vpon ẏ crosse gyuynge vp his lyfe, thorowe most payne-

full

full death, by the whiche ȳ attonemēt was made betwene man and vs, and so our anger was pacyfied, and we haue also prepared eternal rest for man, so that after this he wyll kepe couenant with vs, and lyue in our lawes and statutes that we haue set forth by our hygh courte of parliamēt, both of lordes spyrytuall and temporal to the same consentynge.

¶We haue enacted in our heauenly courte that man shall loue vs aboue al thynge with harte, soule, and mynde, and all the powers he hath, & to haue none other God or goddes but vs, & vs onely to serue vpon the payne of euerlastyng dampnacion.

¶We haue enacted also by the auctorite aforesayde that oure blessyd name be not taken in bayne but moste reuerently to be had in honoure vpon the payne before rehersed, and vtterly of vs forsaken to the confyrmacyon wherof our vicegerent Jesus Christe wylleth man not to swere at all, but that his othe shall be yea, yea, nay, nay, for what soeuer is more is synne. Also

James the aposile archebyshop of all Galacia sayth. Let your yea be yea and your nay be nay, and Salomon to whom we gaue great wysdome so that many regyons wondred therat, gyueth warnynge to great swerers and sayth that oure plage shal not departe from the house of a custo moble swerer wherfore who that offendeth in this is vtterly of vs forsaken.

¶ Prouyded alwayes yf ye shall be requyred of youre faythe of any in auctoryte to whom ye are doubtfull or that obedyence to youre prynce shalbe required of you by othe, and besydes to testyfie for the truthe of your neyghbour so moch as equite and iustyce doth requite ye may lawfully take vs to wytnes for youre fayth, and to take vs to wytnes for your obedyence & to iustifie your neyghboure in a ryght cause ye maye reherse oure name for so is it not in bayne the acte before notwithstandyng.

¶ Furthermore we wyll be worshypped the. vii. day, that man shall gyue vs honor & worship for the beneficiall kindnes that

we

we haue done to hym, ceasing from all la-
boures that daye both he and all his.
¶ Prouyde alwayes where as nede shall
requyre as our onely sone and vicegerente
Jesus Christe gaue example in healynge
the lame man vpon the Sabboth day/so
that all actes maye redounde vnto oure
glorye lawfullye to be vsed the acte before
notwithstandynge.
¶ Further be it Enacted for the vnyte
and concorde whiche we wolde shulde be
betwene our creatures, we will one shal do
vnto another as he wolde be done to. To
the confyrmacyon of this sayde acte oure
onely sone and vicegerent sayth, man shal
pray vnto be for the forgyuenes of his syn
nes and none otherwyse then he doth for-
gyue other. Also the sayde Jhesus Christe
sayeth/ openynge this acte verye playnly.
Yf ye shall forgyue thoste that hathe offen-
ded you your heauenly father shall also re-
mytte you your offentes, he will also that
man shall forgyue his mortall enemies &
to blesse where as they do curse. And al-
thoughe

thoughe the auctoryte of this acte be suf-
ficiente as is before spoken, yet man shall
understande our lordes of our parliament
haue gyuen theyr voyce vnto it. And fynde
the lorde Secretary Jhon the euangelyst
set his hande and wryt. Deus caritas est.
God is charyte, who that abydeth in cha-
rite abideth in God and God in hym. And
Paule the Lorde chaunceler sayeth: yf he
coulde speake with tunges of men or with
tunges of angels so that he could remoue
mountaynes with his fayth. yf he shulde
gyue his bodye to be burned without he
haue charite it profyteth nothyng, so that
in conclusyon he doth affirme and sayth.
Caritas non querit que sua sunt. Charite
seketh not onelye his owne but that that
longeth to Jesus Christ our onely sone a
Uicegerent, whose example we wyll man
shall folowe, sayinge: Mandatum nouum
do vobis, vt diligatis inuicem sicut dilexi
vos. To you I gyue a newe commaundee-
ment, that ye loue one another euen as I
haue loued you. Also man shall vnderstan
de

de, oure loue was vnspeakeable towardes hym as oure Lorde Secretary Jhoñ the Euangelyst wryt. Sic deus dilexit mũdũ, vt vnigenitum suum daret pro mundum. We had suche loue vnto man, that we gaue oure welbeloued sone for hym, that all that beleue in hym shulde not perysche, but haue lyfe euerlastynge. Wherfore we wyll by our heauenly cõmaundement that this acte do extẽde to all creatures one to loue a nother, for as our lorde chaũceler Paule sayth, loue is the fulfyllynge of the lawe, & the cõtrary where loue is not there is not God, and where God is not there is wyckednes, and where wyckednes is there is dampnacyon.

¶ Also it is Enacted man shalbe obedyent vnto his father and mother in doyng theyr commaundement, and in so doynge we made man a promyse that his lyfe shulde belonge vpon the earth to this we haue constitute kynges and rulers to gouerne the earth to whom we wyll haue dewe honoure gyuen, for we haue set them as our

commyssyoners vnder vs to executé oure wyll for the whiche we wyll they be had in reuerēce, for the coroboratyng of the same our onely sone obeyd them, and also gaue commaundement, that trybute, tolle, and custome, shulde be gyuen vnto them. Also Lorde chaunceler Paule sayth, let euerye soule submit them selues vnto the hygher powers and not to obey them onely for fere but for cōsyence sake. Moreouer Peter which was the pore fysscher and toke fisshe daylye with his nettes we exalted hym to be of the dome slycall housholde with oure onely sone and vicegerent, and so boldned his harte and spyryte that we made hym to take men in the spyrytuall nette whose fayth confessed that Christe was the sone of vs the lyuyng God, to the which all the felowshyp agreed, and for the whiche confessyon so made by fayth he was trāslated to an hyghe offyce there made the superuyser of our Church spirytuall, whose auctoryte is no lesse towarde vs then the lorde Secretary Jhoñ or the lorde chaunce-

ler

ler Paule to be beleued. And this acte doth Peter superuiser of our buyldgynge contyrme, sayenge, submit youre selues to all maner of ordynaunces of men for the lordes sake whether it be vnto the kynge as vnto the chefe heade, or vnto rulers, as vnto thē that are sent of hym for the ponyshment of euyll doers, but for the prayse of them that do well, for so is the wyl of god here man must obey them for our sake, for so wylleth Peter theyr helpe and socoure with body & goodes to be at the kynges cōmaundement, therfore we wyl and by the consent of our Lordes spirytuall and temporall, that this acte doeth standē in full strength and vertue.

¶ Prouyded alwayes so that Father or Mother commaunde any thynge contrary vnto oure wyll, or more then they haue in our commyssyon, that then it shalbe lefull for man to say as Peter superuiser answered the rulers, what tyme they wolde haue hym to scylence in confessynge & preachynge Jesus christ, & that they had caste

casyde the stone, as Peter layde vnto theyr charge, whiche was become the heade corner stone, and that there was no helthe in none other, nor no name wherin any saluacion shulde consyst but onely oure onely sone & vicegerēt Jesu christ, boldly he sayd howe that he was more bounde to obey God then man, so woll we haue you to say, the acte before notwithstandynge.

¶ Further it is Enacted, thou shalte not kyll. Thou shalt not stele. Thou shalt not beare no false wytnes agaynst thy neyghboure. Thou shalt not lust after thy neyghboures wyfe. Thou shalte not desyre thy neyboures house, seruaūt, mayde, oxe, asse or what soeuer he hath, to this Acte al the Lordes in heauen both spiritnall and temporall doth confyrme & agre vnto the same And vnto the transgressoures, there longeth dampnacion.

¶ Also we Enacted, cursed is he that maketh any caruen ydoll, or Ymage, whiche we abhorre, (for it is the worke of mānes handes) and cursed is the handes that ma

keth

keth them. to ỹ entent to haue them wor-
shypped, for we wyll no worshyp shalbe gy
uen vnto them. For we are God all alone,
and all honour longeth vnto vs, who was
honoured when we were all alone in oure
owne glorye, who is worthye to haue ho-
nour, but he that made all thynge honou-
rable. Therfore as our Lorde chaunceler
Paule sayethe, Soli deo honor et gloria.
Honour glory with all prayse be vnto vs.
It reioyseth vs to heare man saye with a
sayethfull herte. Tu solus dominus tu so-
lus, sanctus, tu solus altissimus. Also we
knowe that they prayse vs and laude vs,
when they saye or synge with a sayethfull
herte. Laudamus te, benedicimus te, ado-
ramus te. The do we laude, ỹ do we blysse
the do we worshyp, and the do we glorifye,
Gracias agimus tibi propter magnã glo-
riam tuam. Unto the gyue we thankes
for thyne owne great glory, so that no cre-
ature hath any glorye to glory in, but we,
the whiche glory can not be expressed with
tounges, nor yet with herte. Yet we be not

strannge therof, but in our howse there is many mansyons prepayred for our louynge subiectes, as Christe hath declared, and yet notwithstandynge, when the course of the transitorye worlde shall haue his ende and all thynge concluded, as we haue decreyd what can any of our creatures saye, howe they dyd attayne to the inestymable ioyes, that they shall haue of them selues? no no. Coulde they bye it by any maner of wayes, and to say we had no nede of no helpe, but of our owne power came we hether? no no, they must cōfesse with our Ambassitor Dauid. Non nobis domine, non nobis, sed nomīe tuo da gloriā. Not of vs lorde, no not of vs that we possessed these ioyes, but the glory must redounde to thy name, as Christ sayth, there is none good but god, so wyll we that man shall knowe without vs they can do no thynge / for we herde that our chyldren of Israell sayd to Moyses, that they wolde performe & do al that we had cōmaunded. Neuertheles to brynge them from theyr owne truste and

holy

holynes, and that they myght knowe and perceyue, that it is we that worketh all in all thynges: we axed Moyses who shulde gyue them suche a herte. Therfore we wyl haue all honoure, we wyll be prayed vnto, we wyll be trusted vnto, for there is none to matche with vs, for they are our creatures, and we are theyr God, so is there no gods that hath any suche vertues or graces but onely we. Wherfore we straytly cōmaunde by ẏ vertue of this our sayd Acte, that no persone or persones, do take any parte or partes of oure honoure from vs, and to gyue vnto Ydolles or ymage, but to gyue vnto euery creature his honoure, as we haue it Enacted, vpon the payne of our euerlastynge punysshement and bredfull indignacion wirhout redempcion.

¶ Furthermore we haue Enacted, by our owne power, and also by the cōsent of our Lordes spiritaull and temporall, that no man do the eyther adde or take from oure heauenly lawes other wyse, then we haue Enacted, as we our selfe haue sayde vnto

Moyses

Moyses the speaker of our Parlyament, what tyme he receyued our Actes delyuerygge those same vnto the chyldren of Israell. Also our vicegerent Jhesus Christe sayth, that man shall do the father of heauens wyll, for I come not sayth he to do myne owne wyll, but his wyll that hathe sent me. Also Johñ the euangelyst our secretary sayth / Cursed is he that shall adde any thynge vnto that, that is wrytten in the mystery of this lawe, yf any man shall adde any thynge, God shall adde vnto hym the plages, that are conteyned in the same Moreouer the sayd Lorde secretary sayth yf any man come vnto you, and bryng not this doctryne, receyue hym not in to youre howses, neyther salute hym, for he that saluteth hym is partaker of his cuyll dedes. Furthermore Paule Lorde Chauncellor sayth. Other foundation can no man laye, then that whiche is layde alredy. The lorde chauncellor conteyneth it more ouer sayth yf any Angell shulde come from heauen, to declare any other doctryne, he offendeth

to

gyue no credence. Wherfore we wyll that our lawes both stande in his full strength and vertue without corruption of other doctryne.

¶ Further be it Enacted it shalbe lawfull for all men to haue these our lawes ordynaunces and statutes daylye red in theyr howses as our captaynes of oure armies had both Josue and also Esdras, and also oure speaker of oure Parliament Moyses sayde. Audi tibi Israell. Declarynge to them they shulde wryte it vpon the postes and gates of theyr howses, and to haue it in remembraunce it shulde be bounde vnto theyr handes & so whetted vpon theyr chyldren that none other doctryne shulde take place that accordynge as Paule lorde chaunceler sayeth. He wolde of one to go before a nother in spirituall knowlege. And Dauid the noble kynge, and one of oure chefe Imbassytours that broughte message of our godly pleasure to come, set tynge forth also what profytablenes was in the knowledge of our lawe sayde. Lex

dñi immaculata conuertens ẽias testimo
nium dñi fideli sapientiã prestans paruu=
los. The lawe of the Lorde is parfyte, re=
freshynge the soule, the testymonye of the
Lorde is faythfull mynistrynge wysdome
vnto the vnlearned, the commaundemen
tes of the lorde are ryghte makynge glade
the harte, thole thynges whiche God com
maundeth are playne and pure / And they
lyghten the eyes. The feare of the lorde is
pure and holy abydynge for euer, the plea=
sures of the Lorde are true and ryghte in
euerye parte more worthye to be delyred
then golde and precious stones, sweeter thẽ
the honycombe when it droppeth.
¶ This Ambassitour kynge Dauid was
in assuraunce he neuer fel after he had our
holy and heauenly lawe in his harte whe=
re as he sayd. Lucerna pedibus meis, ver
bum tuum dñi, et lumen semitis meis.
(O Lorde,) thy worde is a lanterne vn=
to my fete / & also a lyght vnto my pathes.
And moreouer he sayde. Juraui et statui
custodiri iudicia iusticie tue. I haue swor=
ne

ne euyn in the bottome of my harte & shal
perfourme it to kepe thy iust pleasures. So
that in euerye place this faythfull Dauid
professed our lawe to be of wonders efficac
cy strengthe and vertue/ that in maner he
dyd wonder at them/ and with a great ve-
hemency spake. Mirabilia tua dñi. &c.
Meruelous are thy testymonies/ Wher-
fore my soule obeseruyth them, to come/
but to the doze of thy scrypture lyghteneth
and gyueth vnderstandynge to the vnlear
ned. This was he of whom we sayde/ we
haue Chosen a man, euyn for oure owne
harts.

¶ Furthermore our Secretary Johñ the
Euangelyst at the entrynge fyrste into his
office sayde. In the begynnynge was the
worde/ and the worde was with god/ and
God was the worde/ so that by his auc-
toryte who soeuer receyueth our lawe recey-
ueth vs, and the contrarye, who so recey-
ueth not oure lawe receyueth not vs.

¶ Wherfore man shall vnderstande, it is
our wyll and Godly pleasure to haue oure

most Sacred worde to go forth whiche is the comforte for man to guyde his whole lyfe withall, and it was full auctoryfed by our onely sone & Vicegerent Jesus Christ whiche dyd performe the consumacyon of our sayd lawe/ But we wyll by ye vertue of this sayd acte, that any person or persons do not onely receyue this our law carnally but we wyll it shalbe receyued spiritually, or els as Peter the mayster of our buyldinges sayeth. It shulde be better yf they had neuer konwen it.

¶ Prouyded alwayes that yf any person or persons do not accomplyshe and fulfyll this our sayde lawe, that then it shalbe lefull for hym or them to say with our fayth full Ambassytoure Dauid. Peccaui or peccauimus cum patrib⁹ nr̄is. Iniuste egimus iniq̄tatē fecimus. I haue synned or we haue synned/ with our farthers we haue lyued and walked synfully, & haue done iniquite, so that yf we shal perceyue amendement of lyfe be had amonge men that then we wyll euen fatherlye accepte theyr

hartes

hartes for the sayde confessyons sake and spyrytuall myndes the Acte before notwithstandynge.

¶ Further be it Enacted that euerye person or persons whiche murmure or grudge that this our sayde lawe shulde prosecute for mannes consolacyon, we abiecte clene our heauenly regyment to euerlastyng punyshement, and euerye person or persons that be transgressoures of our sayd lawes and be in mynde to contynue in suche rebellyous lyfe, shall haue lyke punyshment, and be wyped clene out of the boke of lyfe.

¶ Prouyded alwayes we wold man shuld knowe our pardon is incōparable so that men wylbe obedyent and reconsyled vnto our lawe, when soeuer our grace is offerd. For we wyll not the death of a synner, yf he wyll conuert and turne, we wyll turne to hym agayne/ and wyll thynke no more on his dysobedience/ his synnes shall passe from our syght as corrupte water that is put into a fayre runnynge ryuer. So that we wyll man shall laye full holde trustyng

hole to the restitucion that we haue by our
owne sone and Vicegerent / prouyded for
hym, whiche is the peynfull passyon that
our sone dyd suffer in whose blonde we be
moued to mercy, whosoeuer man by fayth
layeth the same before vs. Clerely as we
sayde before (of the synnes that man hath
done) to thinke nomore on them, that acte
before notwithstandynge.

¶ Further be it Enacted our Beatitude
shalbe vpon all men that shall with a wyl
lynge harte do or consent to obserue and
do all that we haue commaunded, they
ratell, they come with al other they sub
staunce, shall be multyplyed and increased.
And contrary euerye persone or persones
that with a grudgynge harte do not or
at the least consente vnto all that we haue
commaunded to the vttermoste of they
powers, that then let them be sure that
once moste Godlye encrease shal be with
drawen from them, for cursed shall they
be, they come, they ratell, with all other
they substaunce.

¶ Vpo-

Prouyded alwayes, it shall be mete for vs to take oure pleasure aboue all other/ And where as we dyd permytte Sathan to tempte oure onely sone and Vicegerent Jesus Christ, & also in lyke case our faythfull seruaunt Job, to be tryed by aduersite. It shall be vnderstãde many tymes we be so mynded to proue our faythfull, & to withdrawe bayne thyngs from them to bryng them to the knowledge of more perfyter gyftes. For it is our nature dyuers tymes to sette vp and after to pull downe/ many tymes we exalte the wycked to drowne them hole in theyr lubricite. For of all creatures, we knowe the intent of the creacino, we ar as the potter that may do what hym lyst with the lumpe of claye when he hath it in his hãdes, to make it a vessel of honoure or a vessell of dishonoure, and yet we wyl not be reasoned with al for the cause, but we wyll man shall aplye his hole wyll vnto our wyll, and to saye with oure onely sone and Vicegerent Jesus Christe. Fiat voluntas tua. Not our wylles, but

thisthy wyll in all thynges may be done. For thy wyll is holye / and is a wyll that cannot alter and chaūge, vnto the which all creatures in heauen earth & hell must obeye. Yf man shall thus obedyently prostrate his hole harte vnto our correction. Whether it be in losse of goods, sykenes, or any other aduersyties. What soeuer it shal please vs to touche man w. That thē man shalbe sure we wyl so ble hym at last he shall not be tempted aboue that he is able to beare. And as our Lorde chaūceller Paule sayth. Who soeuer doth put theyr trust in vs shall not be confounded. And our Amballytoure Dauid sayth. Multi tribulationes iustorum & de omnib⁹ his liberauit eū dominus. Vnto the iust happeneth many tribulacions, but the Lorde delyuereth them from all. Therfore we wyll man shall be faythfull in temptacion yea and to gyue vp his hole lyfe in to our handes / and to feare nothynge that shall come of vs, what soeuer shalbe layde vnto his charge but to remēbre that in al thyn

ge

we take his profyte, yea thoughe that we take his temporall lyfe from hym in the whiche we wyll be glorysied, and glorsie hym agayne, for as it is sayde. Pretiosa in conspectu dñi, mors sanctorũ eius. That is the death of ỹ faythfull is precious in our syght we wyl mã shal take no paynes for oure pleasure but that we wyll double recompence agayne. For our onely lorde & Uicegerent hath sayde. Beati qui lugent. Beati qui persecũtur. &c. Blessyd are they that mourne for they shall be comforted, blessyd are they that suffer persecucion for ryghtuousnes sake for theyrs is the kyngdome of god, blessyd ar you when men shal reuyle you & persecute you & falsely say all maner of euyll saying agaynst you for my names sake. Reioyce & be glade for great is youre rewarde in heauen. What maye be more sayde, what thynge can we more promyse, wherfore man shal vnderstande in all thynges and confyrmable vnto our wyll and pleasure the acte before notwithstandynge.

¶ Also we haue Enacted that euerye per-
son or persons shall vnderstande that ne-
uer after this we shall alter or chaunge a
nyparte or partes of that we haue enacted
but as oure Vicegerent sayeth. Heauen
earth shall alter, but oure worde shall not
alter, for our worde is our owne selfe, and
we are not chaungeable in our owne selfe
we are omnipotent, without begynnyng
without endynge, holyest of all holyest, so
fyxed and knyt inuerlastynge truth that
all that we haue sayd can not alter nor be
vndone, but euermore to stande. ¶ Therfore
by vertue of this sayd acte we will y none
other of our terrestryall creatures shal in
their coūcel or coūcelles inuey or suppresse
anyparte or parties of that / that we haue
sayde or enacted, but that euery person or
persons in al theyr councels shal haue pro-
pect to our lawes groundyng them selues
on our foundaciō that we haue layde. For
we knowe oure selfe to be as wyse as they
in al thyngs, what was mete, & what was
vnmete, whose lawes also be sanctified by

oure

our lawes yf they be consonant, and whose lawes also be accursed by oure lawes, yf they be contrary, so that with what measure soeuer is delyuered, the same shalbe deliuered agayne/yet by our lawe, all thyng shalbe iustely iudged.

¶ Be it knowen therfore that this is the fyrste & the last Parliament that we haue or wyll to enacte our lawes for euermore. And whē the tyme shall come (as we haue it appoynted) to call kynges and Emperours with all other potentates before vs to render accompt before vs for the execution of our wyl and lawes whether they haue ben done worthely or vnworthelye/ before vs it shal appere, & those that we haue founde faythful & trusty we shal delyuer them from the daungers of the Lawe to reygne with vs euerlastynge. And agayne the transgressoures or malefactours of the same, shall fall into euerlastynge curse of the lawe, which is dampnacyon for euermore.

¶ Finis.

¶ Imprynted by me
Robert Wyer.
¶ Cum priuilegio regali,
Ad imprimendum solum.